

THE GIFT OF  
Major T. M. Spaulding









APR 15 1924

SEVENTEENTH ANNUAL REPORT

OF THE

Hawaiian Historical Society

AND PAPERS FOR THE YEAR  
ENDING DECEMBER 31, 1909

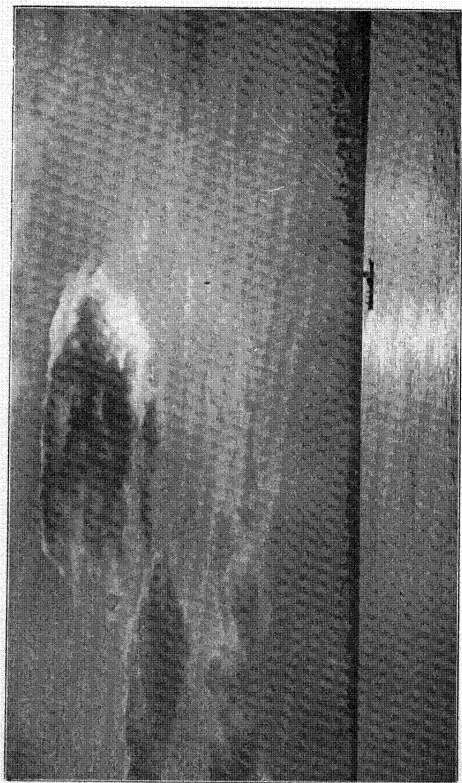


HONOLULU:  
PARADISE OF THE PACIFIC PRESS  
1910









MOONLIGHT ON HAWAIIAN SEAS

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## HAWAIIAN HISTORICAL SOCIETY

### OFFICERS, 1910.

PRESIDENT.....REV. W. D. WESTERVELT  
FIRST VICE-PRESIDENT.....JUDGE A. S. HARTWELL  
SECOND VICE-PRESIDENT.....PROF. W. D. ALEXANDER, LL.D.  
THIRD VICE-PRESIDENT.....GOV. W. F. FREAR  
RECORDING SECRETARY.....A. LEWIS, JR.  
CORRESPONDING SECRETARY.....JUDGE S. M. BALLOU  
TREASURER.....MR. W. W. HALL  
LIBRARIAN.....MISS E. I. ALLYN  
TRUSTEE LIBRARY OF HAWAII.....A. LEWIS, JR.

### Board of Managers (with above officers).

DR. N. B. EMERSON  
EX-GOV. GEO. R. CARTER  
DR. W. R. BRINCKERHOFF

*Maj. I. M. Spaulding*

*1st.*

*4-11-1924*

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# Minutes of Meeting of Members of the Hawaiian Historical Society, Held at the University Club January 14, 1910, at 7:45 P. M.

PRESENT: W. F. FREAR, Presiding. Members and visitors 27 in number.

Reports of the Recording Secretary, Corresponding Secretary, Treasurer, and Librarian were read, ordered placed on file, and printed with the Society's report for the year 1909.

The following were then elected officers of the Society for the ensuing year:—

REV. W. D. WESTERVELT.....	President
HON. A. S. HARTWELL.....	First Vice-President
PROF. W. D. ALEXANDER....	Second Vice-President
HON. W. F. FREAR.....	Third Vice-President
S. M. BALLOU.....	Corresponding Secretary
A. LEWIS, JR.....	Recording Secretary
W. W. HALL.....	Treasurer
MISS E. I. ALLYN.....	Librarian

Board of Managers, including the above:—Dr. N. B. Emerson, Dr. W. R. Brinckerhoff, and Hon. G. R. Carter; Trustee of the Library of Hawaii, A. Lewis, Jr.

The following papers were read: "Origin of the Polynesian Race," by Prof. W. D. Alexander, and "Legends of the God of Kilauea before Pele," by Rev. W. D. Westervelt. These papers were well received and ordered printed with the Society's record for the year 1910.

Rev. W. D. Westervelt gave notice of amendment of the Constitution providing that the Trustee to the Library of Hawaii to be appointed by the Society should be ex officio a member of the Board of Managers of the Society.

After voting the thanks of the Society to the University Club for the use of the Club's lanai, the meeting adjourned.

A. LEWIS, JR.,  
*Recording Secretary.*

HAWAIIAN HISTORICAL SOCIETY.  
TREASURER'S ANNUAL REPORT, YEAR ENDING  
DEC. 31st, 1909.

RECEIPTS.

1909		
Jan. 1	Balance from last year .....	\$117.70
	Interest on McBryde Sugar Co. Bonds, 18 mos.	180.00
	Received from sale of books, pamphlets, etc...	197.60
	"    from membership dues .....	133.00
	Drew from Savings Bank account .....	65.34
		<u>\$693.64</u>

DISBURSEMENTS.

	Deposited in Savings Bank .....	\$210.00	
	Paid for postal cards and postage .....	14.00	
	"    "    advertising meeting .....	5.40	
	"    "    checking and recording unbound cop-		
	ies of Hawaiian newspapers .....	20.00	
	"    "    twine, tags, etc. ....	3.75	
	"    "    Perkins, for prints .....	1.25	
	"    "    Mrs. E. W. Hay, for books, etc.....	12.00	
	"    "    binding 9 vols. newspapers and 16		
	books .....	37.85	
	"    "    500 copies of Annual Report .....	86.40	
	"    "    Miss E. J. Allyn, services for one year	100.00	
	"    "    collecting dues .....	2.00	
	"    "    Janitor for 11 months .....	16.50	
	"    "    books from London .....	65.44	
	"    "    expenses on same, freight, etc.....	18.68	
	"    "    Crocker's Hawaiian Numerals .....	5.00	
	"    "    printing 500 Reports .....	35.00	
	"    "    letter file for Secretary .....	.50	
	"    "    cleaning room .....	3.00	
	"    "    cartage and express .....	4.30	
		<u>\$641.07</u>	
	Balance to new account .....	52.57	\$693.64

Respectfully submitted,

W. W. HALL,  
Treasurer.

E. & O. Ex.,

W. W. HALL, Treasurer.

Amount of Balance in Savings Bank, \$458.47.

# REPORT OF RECORDING SECRETARY

## For the Year 1909.

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To the Officers and Members of the  
Hawaiian Historical Society:

The Recording Secretary reports as follows:—

Number of active members on roll of membership December 31, 1908 .....	139
Elected to membership during the year 1909, including members elected January 14, 1910 .....	15
Members withdrawn: C. L. Rhodes, Mrs. Mellis, and Miss Wills..	3
Deaths: C. M. Cooke and J. O. Carter .....	2
Total number of active members January 14, 1910 .....	149
Number of corresponding members of the Society December 31, 1908 .....	34
Number of corresponding members elected during the year .....	0
Number of meetings of the Society held during the year .....	2
Number of meetings of Board of Managers held during the year...	5

A. LEWIS, JR.,  
*Recording Secretary.*

## REPORT OF THE LIBRARIAN

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To the Officers and Members  
of the Hawaiian Historical Society.

Ladies and Gentlemen:

No new work has been undertaken the past year, so that there is little that calls for especial mention. The accessions to the Library include forty-four volumes. The most important purchase was the French edition in fourteen volumes of the "Voyage Autour du Monde sur la Fregate la Venus," 1836-1839, by Abel du Petit-Thouars. Four of these are folio volumes, comprising botanical, zoological, hydrographic and pictorial atlases that contain a large number of most valuable and interesting plates. Another purchase was H. J. Crocker's "Hawaiian Numerals," published in 1909. The author dedicates his book "To the Kingdom of Hawaii, as being a compilation of data regarding the early postal arrangements of the Monarchy from the date of the issue of the so-called Missionary stamps to the final issue of all locally issued stamps in the year 1866."

Twenty-six volumes of early Hawaiian periodicals, files of which had been brought together a year ago, were bound and placed with the collection of the Society.

There have been gifts as follows:—

Memoirs of Elizabeth Kinau Wilder, by Elizabeth Leslie Wight;

Our Islands and Their People, 2 vols.;

Unpublished Minutes of the Prudential Meetings of the Mission, November 19, 1819, to July 22, 1820, and March 14, 1831, to May 18, 1831.

The last is a typewritten copy made by Mr. G. R. Carter from the original, found in the archives of the Hawaiian Board of Missions.

Several institutions have sent their reports and publications and others have made requests for a place on the exchange list of the Society.

Respectfully submitted,

MISS E. I. ALLYN,  
*Librarian.*



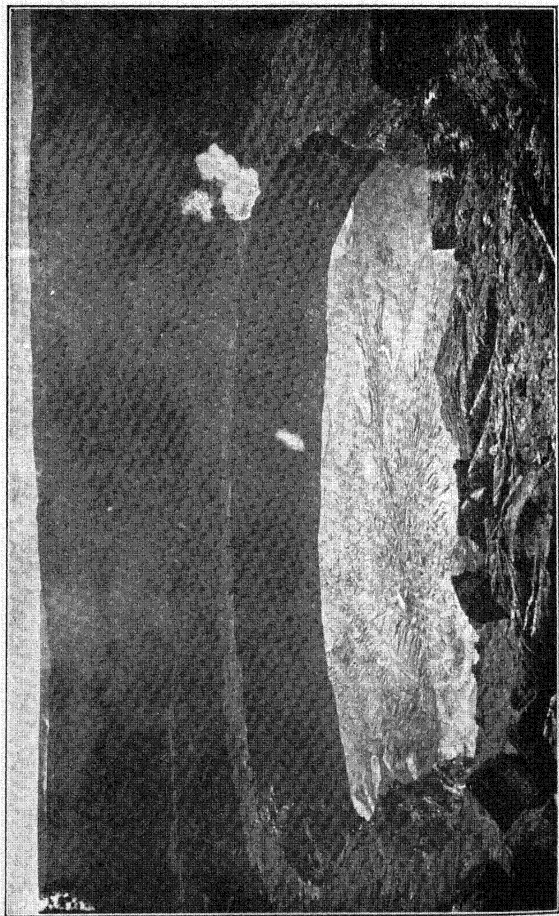
## CORRESPONDING SECRETARY'S REPORT for the Year 1909.

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The year 1909 has been important in the history of our Society. A radical change has been made in securing a more permanent home for our splendid library and in agreeing to give its privileges to a larger circle of readers than in the years past. The library becomes a part of the new Carnegie public library for Honolulu under conditions which allow the Historical Society to retain a fairly firm hold upon it and yet permit it to be used as a reference library. The members of the Society are to have the use of the books and archives as freely as at the present time, and a permanent place will be provided for the necessary work of the Society. The increase of the library and archives will depend upon the interest of the members, rather than upon any especial enthusiasm of the Public Library Board. The Society will continue to publish and distribute its own reports and papers as in the past. It will have the right to nominate one member of the board which will manage the Carnegie library. Special effort in different lines of research must be encouraged for the future success of this Society.

It is a pleasure to note the number of really valuable publications issued in Honolulu or by residents of Honolulu during the past years and now on the book-shelves in our book-room. I think that no previous year has seen so many works of scientific and ethnological value published by some of our fellow-townsmen. One of our charter members, Doctor Nathaniel B. Emerson, has published the results of several years' careful study of the Hawaiian hula or dance under the title "Unwritten Literature of Hawaii." This has been issued as Bulletin No. 38 of the Bureau of American Ethnology. A limited number of copies are in the hands of the author and can be secured from him. The book, both in its text and numerous footnotes, is a valuable contribution to Hawaiian folk lore and customs. Another member of the Society, Mr. T. G. Thrum, has spent some time carefully studying and indexing Dibble's History of the Hawaiian Islands, and publishing it for the good of Hawaii nei. The worth of this re-issue of a rare history is easily seen





CRATER OF KILAUEA

by any student. No other history of our islands claims to be as perfect a representation of the time in which Dibble lived and wrote, as this book of 1843, and its careful republication puts a rare volume in the hands of all students at a comparatively small price.

The Bishop Museum Press has placed on our shelves some fine volumes on "The Fauna Hawaiiensis," "Hawaiian Mat and Basket Weaving," "The Ancient Hawaiian House," and Dr. Brigham's excellent work on "The Volcanoes of Kilauea and Mauna Loa." This last work excels in its fine illustrations and its clear and accurate personal narrative of experience and observation of volcanic phenomena. By the side of this work of Professor Brigham is to be placed the unusually valuable book on "Hawaii and Its Volcanoes," by Professor Charles H. Hitchcock, LL.D., who has recently made his home in our midst with the purpose of studying volcanic action and earthquakes the rest of his life.

Ex-Governor George R. Carter has made, at considerable expense, several typewritten copies of "The Unpublished Minutes of the Prudential Meetings of the Mission" (in Hawaii) in the years 1819, 1820 and 1831. One copy was for his personal library and one, beautifully bound, has been donated to the Historical Society.

Two families have published their own family histories and one, that of the Wilder family, has been placed in our archives.

A large number of valuable reports, pamphlets and articles on subjects of great value to the islands have been issued. Many of these have been sent to this Society, but it would be a wise act if all organizations should from time to time collect their reports and papers, bind them and place them with the other Hawaiiana in our possession.

Some of the old residents of the islands, notably Dr. Titus M. Coan of New York, with others, are looking for opportunities to help complete our archives.

During the past year several historical societies on the mainland have entered into arrangements to secure our publications and send us their own. The American Historical Society has already during the year sent us eight valuable volumes bearing on American research.

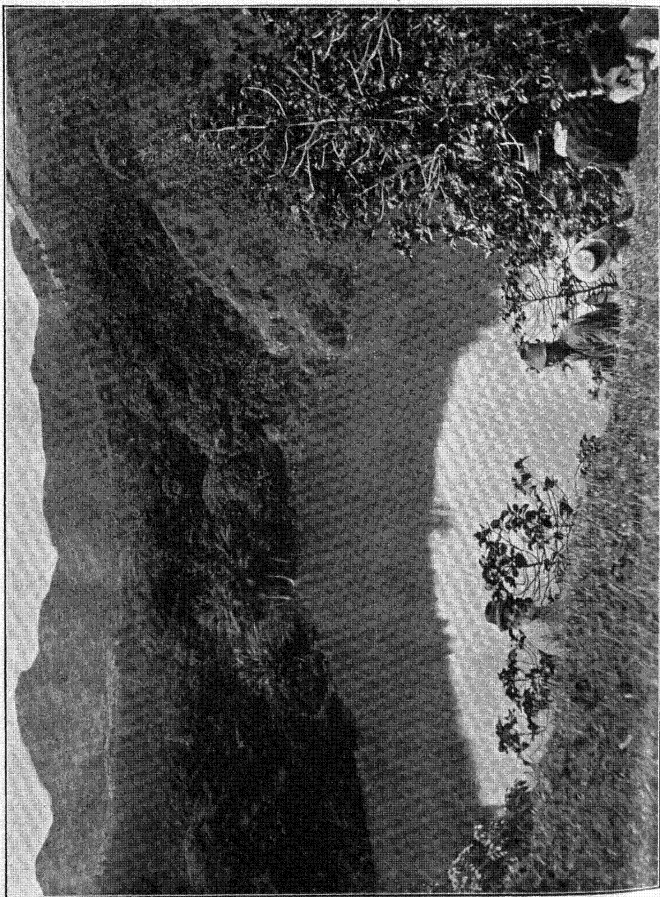
A number of books and periodicals have been bound during

the year and others will be bound as soon as the Corresponding Secretary and the Librarian have time to secure missing numbers and see that files are complete.

W. D. WESTERVELT.







# Ai-Laau, the God of Kilauea Before Pele

W. D. WESTERVELT.

We are indebted to Hon. W. H. Rice of Kauai for a new and important addition to the Volcano legendary lore of the Hawaiian Islands. He has added the legend of Pele and Ailaau to the many other Pele stories. Ailaau was a god of Kilauea before Pele took up her abode in the crater.

Mr. Rice, in Rev. Stephen Desha's paper, "Ka Hoku o Hawaii," gives the Kauai version of the genealogy of Pele and her family and their coming from some one of the groups of the Pacific islands to Hawaii, visiting many islands and at last stopping on Niihau, then Kauai and Oahu and Maui, until at last they settled in the southern part of the island Hawaii. This agrees with the story as told in Maui and Hawaii according to the "Kuokoa Home Rula," a Hawaiian weekly, now publishing some of the Pele legends. But the latter story says that Pele came with the great flood known among the Hawaiians as Kaiahinalii. This flood accompanied her through all her ocean journey, overwhelming many islands, until at last she landed on Niihau. Here Pele found the islands already established; the great mountains were extinct volcanoes when she came and she had no hand in building them. None of the legends imply that Pele assisted or was in any way instrumental in building up the islands. They only state that she tried to find some place on each island for volcanic action and thus make for herself and family a home, and failed until she came to Kilauea. The record of her journey from island to island is almost monotonous, reading like this: "When Pele came to Maui she went around the island digging with her spirit power for new craters—*hale lua* ("pit houses")—but found no land deep enough to retain fire. Water was too near the surface." She is represented as finding springs of water and opening up salt lakes, as at Moanalua, near Honolulu. When she finally went to Puna, Hawaii, it was to a region volcanic with intense activity, and she began, not far from the sea shore,, but her digging resulted in the perpetually beneficial Green Lake. When she



endeavored to build up a permanent house of fire the inrush of the ocean drove her toward the mountains. It is worth while to note the unanimity of the legends in the statement that Pele found the labor of the volcanoes practically completed and Kilauea established when her family migrated to these islands. At last she found her home in a crater already built with fires already in operation. It is in connection with the forced ascent of Pele from the sea that the legend of her conquest of the old god of Kilauea makes its appearance, as if the Pele family in making a home near Kilauea had found a chief and his retainers already in possession and had driven him away. Volcanic fires had burned for ages. Hawaii had been built by frequent lava flows. The process of creation was a part of the island life. The flowing lava had made land. That lava disintegrating made earth deposits and soil. Through the debris of this disintegrated lava flowing streams coursed down the sides of cloud-capped mountains. Fruitful fields and savage homes made this miniature world-building complete.

It was not strange that after centuries of experience with volcanic fire the natives felt that this was a force wielded by the mighty hand of some living god, and that this god must dwell in the most active place of fire with which they were acquainted, and it was not strange that they named him in harmony with their appreciation of the most destructive appearance of lava they had seen. They called the god of Kilauea *Ai-laau* ("Tree-eater"). Their legends often mention the path of eruptions through forests covered with black smoke, fragrant with burning wood, and sometimes, as in the legends of Hiiaka, a sister of Pele, burdened with the smell of human flesh charred into cinders in the lava flow. *Ai-laau*, the god of the insatiable appetite, the continual devourer of forests, was given a home in the place of the most impressive exhibition of volcanic activity.

When Pele came to Hawaii the land was covered with smoke. Earthquakes rent and tossed the low lands of Puna. Pele was in full sympathy with the chaos into which she plunged, but she could only build "mild," "gentle" fires, as at Keahi-a-laka, and there "grew within her an intense desire to go inland and meet *Ai-laau*, who was the god of Kilauea at

A COAGULATED FLOW IN KILAUEA



that time." Step by step she went straight toward Kilauea, following the course now known as the Puna path by the pit craters. She must have thrashed her way vigorously through the forests, burrowing along every possible channel, sometimes hurling vast piles of cinders and ashes up into the large craters known as the Puna hills, or sinking into the pits in which, even at this present time, smoke and fire are sometimes seen. The legend says, "Thus she went straight to *Ai-laa*." But he was not in Kilauea when Pele arrived at the fire pit. According to the story, "Truly *Ai-laa* had gone away. He had concealed himself, because he knew that the one coming to visit him was Pele. He had seen her down by the sea at Keahi-a-laka and was overcome with fear. Therefore he ran away. He securely hid himself. He was thoroughly lost."

These are the words in which the legend disposes of this most ancient god of volcanic fires. He disappears from Hawaiian thought and Pele, from a foreign land, finds a satisfactory crater in which her spirit power can always dig for everlasting fire.

This idea of a conflict between the two gods of Kilauea is in full harmony with the statements of other legends that Pele and her family were continually engaged in conflicts with *eepas* (gnomes of forest and plain) and with *kupuas* (the wizards or evil spirits dwelling in dragons and reptiles and possessing divine powers) and with the chiefs of the neighboring lands. Naturally we should expect that Pele should find enemies in and around Kilauea as well as in Hilo and all the region thereabout, and that a god of the crater might be among the enemies dispossessed of their homes.

# The Origin of the Polynesian Race

W. D. ALEXANDER, LL.D.

The origin of this, the most isolated and widely scattered, and yet one of the most homogeneous of all races, is still involved in mystery.

## Unity of the Race.

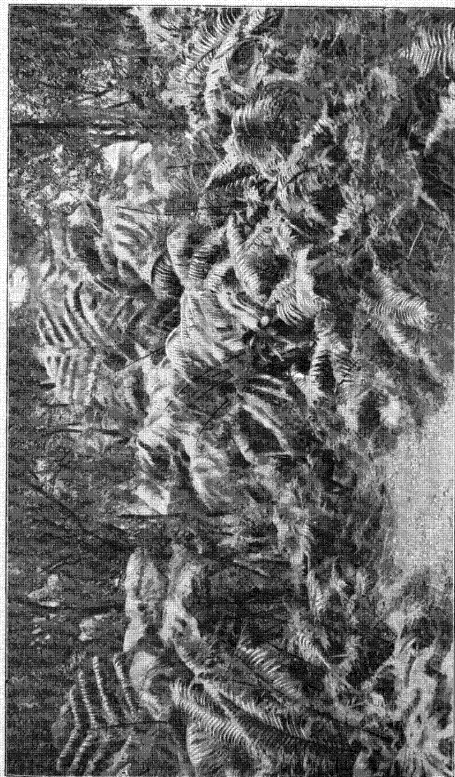
The unity of the race is remarkable. From Hawaii to New Zealand and from Samoa to Easter Island, we find the same physical and moral characteristics, the same customs and arts, similar mythology and folk-lore, and languages more closely related to each other than Italian is to Spanish. We also find the Hawaiians and the New Zealand Maoris much more closely related to each other than to either the Samoans or Tongans. The Samoans appear to be the purest specimens of the original Polynesian race, and to have sprung from a more ancient wave of migration than the people of the other groups. They have also remained in a state of arrested development in their social polity and religious institutions, and have preserved less of their past history than other branches of the race.

The Tongans, while physically and mentally superior to the other Polynesians, with the exception perhaps of the Maoris, show a larger admixture of Melanesian blood. The relationship between the people of Rarotonga in the Hervey group and the New Zealand Maoris was particularly close, as we shall see hereafter.

## Theory of the American Origin of the Race.

The unity of the race being evident, the question remains whether the original settlers migrated from Asia or America.

The advocates of the latter theory lay great stress on the fact that the trade wind blows from the north-east in the northern hemisphere, and from the south-east in the southern hemisphere, most of the year, while the Equatorial current also sets from east to west. They point to the fact that pine logs from



FERN FOREST IN PUNA



the north-west coast of North America often drift upon the eastern shores of the Hawaiian Islands. South-westerly winds, however, prevail for several weeks at a time during the winter months. Prof. Otto Sittig has compiled an extensive list of known compulsory voyages in the Pacific Ocean made from west to east. For example, Capt. Kotzebue found one Kadu in the Radack chain, who with three others had been overtaken by a storm near Yap in the Caroline Islands, and drifted 1680 miles from west to east. In December, 1832, a Japanese fishing vessel drifted ashore at Waialua, Oahu, Hawaiian Islands, having been eleven months on the way.

Besides, as Mr. S. Percy Smith remarks, "The number of voyages made from west to east from various parts of the Pacific, and under all sorts of weather conditions, is so large that we must conclude that these able navigators paid little attention to the trade wind, if a sufficient object required them to face it."

Prof. Pickering of the U. S. Exploring Expedition and other observers have held that there is a certain physical resemblance between the Indians of the western coast of America and the Polynesians.

Much is made of the fact that the use of the steam oven in cooking is confined to the Polynesians, the Melanesians and certain tribes in British Columbia. It is unknown in Papuasia, the East Indian Archipelago and southern Asia. None of the Indians east of the Rocky Mountains and none of the Esquimaux make use of it. As Prof. Macmillan Brown observes, it is a practice more likely to have originated in a cold climate than in a tropical region. Much stress is also laid on the resemblance between the wood carving of the British Columbians and that of the New Zealand Maoris. Others have compared the Mexican *teocallis* with the Polynesian terraced *heiaus* or *morais*, as well as the feather work of the two races.

On the other hand, the method of fire-making by "rapidly rubbing the blunted point of a hard stick in a groove formed in a horizontal piece of a softer wood, till the dust collected in the latter takes fire," is confined to Polynesia and Melanesia. The absence of pottery, and of the use of the bow in war, also militates against the theory of the American origin of these people.



Another argument is founded on the fact that in the opinion of many botanists, the cocoanut palm as well as the sweet potato originated on the American Continent. The Southern Polynesian name of the sweet potato is *kumara*, while, according to Dr. B. Seemann, the name for it in the Quichua language, spoken by the Indians of Ecuador, is *kumar*.

It is an unexplained fact that the large calabash gourd, *Cucurbita maxima*, which was cultivated in the Hawaiian Islands from ancient times, was unknown to the inhabitants of all other Polynesian groups before their discovery by Europeans.

On the other hand, the evidence is overwhelming that the banana, the breadfruit, the ohia or jambo and the sugar cane are of Old World origin, while maize, tobacco and the papaya were not introduced into these islands till after their discovery.

By far the greater part of the flora and fauna of Polynesia is Asiatic in its affinities. The edible berries, however, appear to have been of American origin. The peculiar character of the flora and the great number of endemic species bear witness to their long isolation and to the immense lapse of time since their arrival. The question then arises why have not the agencies, birds or ocean currents, that first brought them here, continued to operate until the present time. QUERY: Have the birds degenerated like the human emigrants?

As to the seedless breadfruit, the banana, taro, sugar cane, etc., they could not possibly have reached the islands except by human agency; and these plants are undoubtedly Asiatic.

On the whole, the evidence from both physical and mental traits is decidedly against the theory of an American origin. The American Indians are evidently Mongoloids from Northern Asia, including perhaps a small contingent from Indonesia, which, as the late Otis T. Mason has shown, probably followed the ocean currents along the Asiatic coast, through a series of land-locked seas, abounding in food supplies, until they reached America. This may help to explain any apparent traces of Polynesian influence on the North-west coast.

The languages of North America are generally harsh, and they all have a complex synthetic structure, removed as far as possible from the euphony and the simple analytical grammar characterizing the Polynesian languages.

While the Polynesians were skilful and daring navigators, the natives of the western coast of America are among the least maritime of known races.

Again, as has been shown by Prof. Lewis H. Morgan, the system of consanguinity prevailing among the Polynesians is radically different on the one hand from that prevailing throughout North America, and on the other from that in force among the Aryan and Semitic races.

The universal belief of the Polynesians that the spirits of their dead pass to the west, where they rejoin those of their ancestors, would also seem to show that their original home lay in that direction.

### **Antiquity of Man in Polynesia.**

Many considerations combine to prove the great antiquity of man in Polynesia. Prof. Macmillan Browne has ably presented the evidences of this, as seen on the one hand in ancient traditions and relics, and on the other hand in the characteristics of the native culture.

The New Zealand traditions mention a number of aboriginal tribes, who inhabited those islands long before the arrival of the famous six canoes in the fourteenth century, and are now represented by the Morioris of the Chatham Islands. In a similar way the Hawaiians had numerous legends about the "*Menehunes*," described as a race of industrious and skilful dwarfs, who were said to have built the great fish-pond walls and the most ancient *heiaus*, and to have dug extensive irrigation ditches. These legends probably refer to the earliest Polynesian settlers. In the South Island of New Zealand there are vast shell mounds containing bones of the extinct Moa birds, and ancient Maori ovens and stone implements have been found fourteen feet below the present surface of the ground, under an ancient forest.

In the Hawaiian Islands, as Judge Fornander has recorded, human remains have been found imbedded in ancient lava flows, of which no traditions remain. In an article entitled "First Wells of Honolulu," by James Hunnewell, in Hawaiian Club Papers, p. 31, it is stated that the first wells in Honolulu were dug in 1822. "They passed through eight or ten feet of

surface soil and volcanic sand, when a coral bed eight feet in thickness was met with and cut through, under which fresh water was reached. In this coral stratum a human skull and sundry human bones were found imbedded."

In 1858, in dredging the harbor of Honolulu, near the Esplanade, in about twenty feet of water, it was found that underneath the mud and sand there was a stratum of hard coral rock about two feet in thickness, beneath which there was a thick layer of black volcanic sand. Embedded in this black sand were found the lower part of an ancient spear, about three feet long, and a slingstone of a red, close-grained lava, such as is not found anywhere in that vicinity.

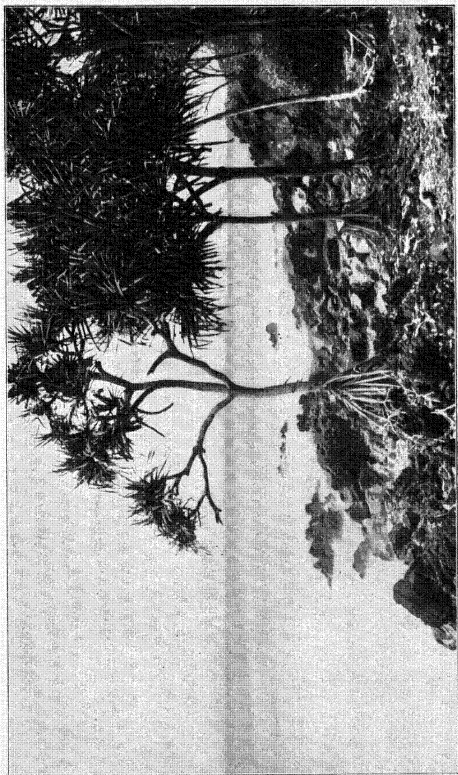
In 1859, as Fornander relates, "Mr. R. W. Meyer, of Kalae, Molokai, found in the side of a canyon on his estate, some seventy feet below the surface of the upper level plain, in a stratum of volcanic mud, breccia, clay and ashes, several feet in thickness, a human skull, compactly filled by the volcanic deposit surrounding it, as if it had been cast in a mould. As that stratum spreads over a considerable tract of land, at varying depths below the surface, and as the ravines and canyons which now intersect it were formed by erosion, the great age of that human skull may be reasonably inferred."

There are other indications of antiquity in the extremely primitive stage of Polynesian culture. The race was still in the Stone Age, and seems to have had no memory of the use of metals. The total absence of pottery is a significant fact, for, as Prof. Macmillan Browne observes: "All around the Pacific, on both the Asiatic and American coast, pottery has been made from time immemorial, and so it is in all the island world from the Malay peninsula south-east to the New Hebrides and Fiji."

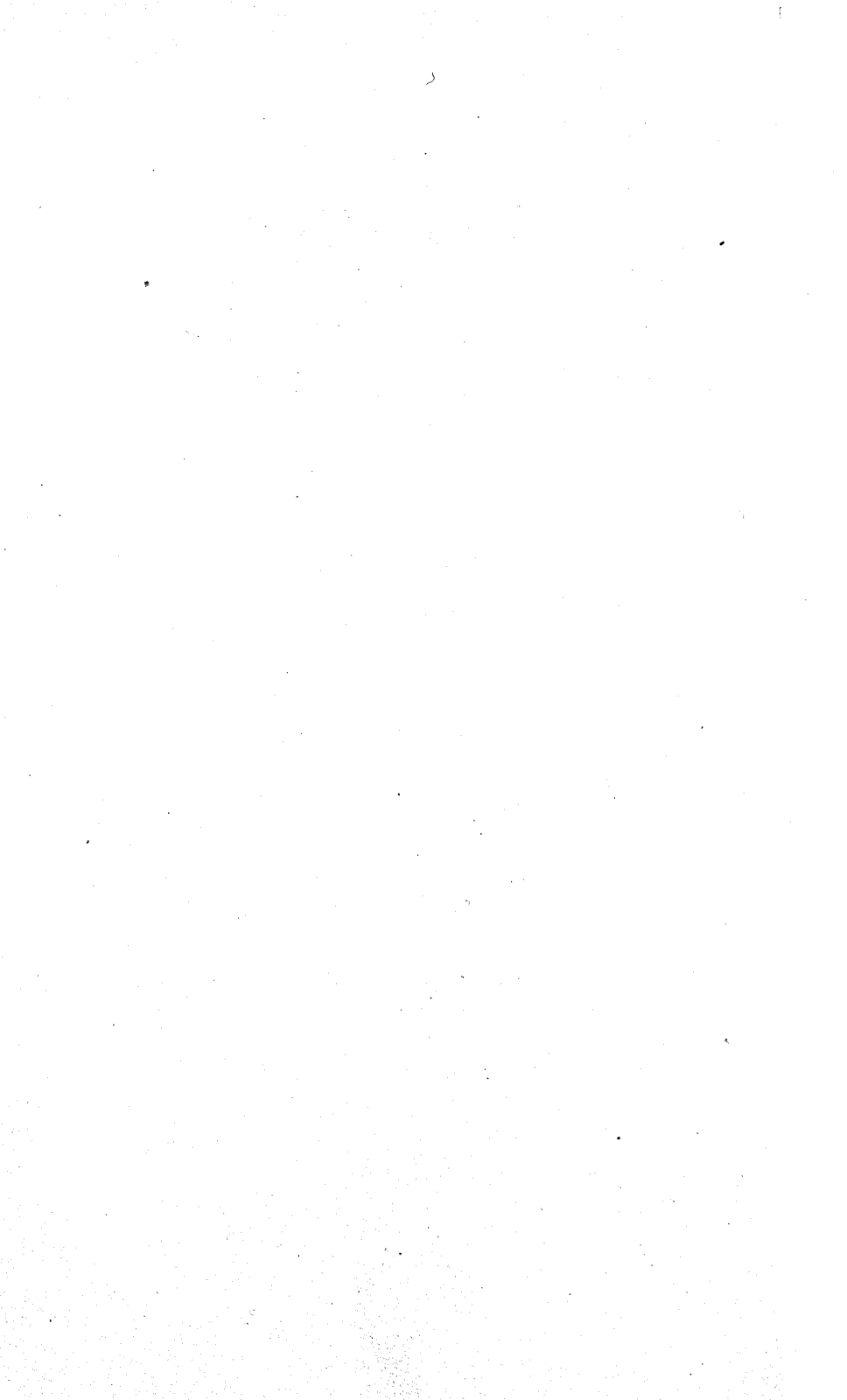
"The absence of pottery and of the use of the bow in war makes it certain that the pre-existence of a Melanesian and Papuan substratum of population in that region, assumed by some writers, is a fiction."

The lack of a spindle in making thread points the same way. Both in Polynesia and British Columbia thread is made by the primitive method of rolling the fibres with the hand on the thigh.

In the art of making fire, as has already been stated, the



HALA TREES BY THE SEA COAST



Polynesians and Melanesians stand alone. Mr. E. B. Taylor, in his "Early History of Mankind," shows that one of the most primitive methods of producing fire is the stick and groove process, and that the invention of the fire-drill was a long step in advance. The loom, which was in use throughout Indonesia and Micronesia, was unknown in Polynesia.

With the exception of the Easter Islanders, the Polynesians did not possess even the most rudimentary forms of writing.

The above considerations would exclude the idea of any intercourse with the East Indian Archipelago within historical times. At the same time there is no sufficient evidence of a pre-existing race in Polynesia proper, whether Melanesian or Aryan. The remarkable Trilithon monument in Tonga-tabu, composed of three huge stones, in the form of a gateway, called Haamonga, according to the traditions of the natives, was built by their ancestors in the thirteenth century, and need not be ascribed to the race which built Stonehenge.

### **The Asiatic Origin of the Polynesians.**

If now we reject the theory of an American origin for these people and turn to the west, we find that the inhabitants of the Moluccas or Spice Islands, and especially those of Gilolo, resemble the Polynesians more nearly than those of any other part of Indonesia.

Furthermore, it has been proved by Wilhelm von Humboldt and other philologists that the Polynesian speech is one member of a widely spread family of languages, including those spoken in Micronesia and in the Philippine Islands, the numerous and widely differing dialects of the Archipelago, and even the language of the Hovahs in Madagascar.

At the same time, we find all Eastern and South-eastern Asia occupied by Mongoloid tribes, speaking monosyllabic tonic languages, except the peninsula of Malacca, which appears to have been colonized by the Malays within historic times.

There exists, however, a wide gap between Polynesia and Indonesia, occupied by Papuans and Melanesians, although there are slight traces of Polynesian settlement in the South-eastern part of New Guinea and in the islands of Tukopia and Taumako. This wide gap between the Polynesians and their

nearest congeners in the East Indies is one of the difficulties to be met, whichever theory we may adopt as to the origin of the race. It may perhaps be accounted for by the deadly climate of the intervening islands, and the ferocity of their cannibal inhabitants.

The contrast between the Polynesian and the Melanesian of the Solomon Islands or the New Hebrides is as great as that between the North American Indian and the Congo negro, but the traces of former contact between the two races are evident enough. In fact, we must admit that, as Dr. Codrington and H. C. von der Gabelentz have shown, there is a fundamental element common to the Melanesian and Polynesian languages. As Dr. Codrington remarks: "The Polynesian has black blood in his veins, and he shows it." Indeed the darker-colored Polynesians, as has been already stated, are superior in prowess and enterprise to the lighter-colored branches of their race. As Mr. Ellis states, darkness of complexion was generally considered among them as an indication of strength, and even a criterion of beauty.

There is, however, no sufficient evidence of any Melanesian people having pre-occupied any part of the Pacific that is now inhabited by Polynesians. On the other hand, there is no doubt that Indonesia was originally occupied by black races called Negritos or Papuans, remnants of whom are found in the interior of the large islands of the Archipelago, as well as in the Philippines and New Guinea. These people must have been conquered or driven out at a very early period by the intruding brown race, of which the Polynesians are probably an offshoot.

The great differences in language and physique, as well as in mental and moral traits, between the Polynesians and the present inhabitants of the Archipelago, combine with other considerations to prove the immense antiquity of the period when the Polynesians separated from the other branches of the Oceanic race.

It was probably during their long stay in the East Indian Archipelago that the ancestors of the Polynesians developed that skill in navigation and fondness for maritime adventure that have characterized them ever since.

It is a remarkable fact that the Hovahs, the former ruling

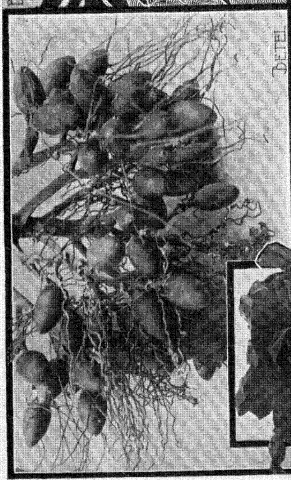




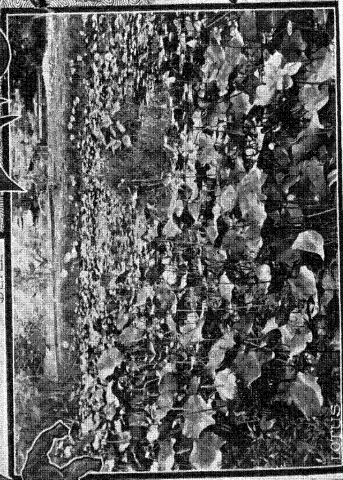


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race of Madagascar, are related to the Polynesians both in language and physique. They must, however, be a later migration from Indonesia, since they brought with them from the Archipelago their peculiar methods of smelting and working iron.

The Polynesians have remained so long in their present homes that they have preserved very few and scanty reminiscences of their stay in Indonesia. The superstitious dread of lizards common to the Hawaiians and Maoris, and their numerous legends about gigantic reptiles, called in Hawaii *mo'o*, in New Zealand *taniwha*, with shiny backs, huge jaws and powerful tails, evidently point to the crocodiles of Southern Asia. Mr. S. Percy Smith mentions ancient carvings of snakes in New Zealand, "particularly noticeable," he says, "in the large boards of a carved house inland of Opotiki, where two snakes, each about fifteen feet long, are faithfully depicted." He also informs us that the most distant land mentioned in the Rarotongan traditions is called "*Atia-te-varinga-nui*," and that, according to the tradition, the common food of the people when living in Atia, was *vari*, until the discovery of the breadfruit. Now, according to Mr. Edward Tregear, "the name for rice in Madagascar is *vari* or *vare*; in Sunda, Macassar, Kolo and Ende, *vare*, and in Malay *pari* and *padi*." As rice is a very ancient food plant in India, and as the breadfruit is a native of Indonesia, and does not grow in Asia, this tradition seems to refer back to a migration from India to the Archipelago.

It is certain that it was from Indonesia that the principal food-plants of the Pacific, the breadfruit, the banana, the taro, the ohia or jambo, sugar cane, etc., were brought by the early emigrants.

The attempts that have been made to find Polynesian place names in Indonesia seem to the writer for the most part rather far-fetched and unsatisfactory. This is particularly the case with the forced division of the trisyllable *Hawaiki* into *Hawa* and *iki*; and the further endeavor to identify *Hawa* with Java and Saba.

The invaders by whom the Polynesians were crowded out of the East Indian Archipelago were no doubt Mongoloid intruders from the north, ancestors of the modern Malays, Bugis and other tribes, who expelled, conquered or mingled with the

brown tribes, from whom they borrowed part of their vocabulary. This process was probably going on for many centuries, as may be inferred from the great multiplicity of races and languages in the Archipelago.

Later on another immigration took place from India. We learn from Javan traditions that from and after 300 B. C. several successive waves of emigration from eastern India entered the Archipelago, bringing with them the Hindu civilization of that period, the Buddhist religion and the art of writing; besides a large number of Sanscrit terms, of which no trace can be found in the Polynesian dialects. It seems therefore most probable that the Polynesians left the Archipelago before the arrival of these new-comers.

When we undertake to trace the origin of the Brown race still further back to the continent of Asia, we are beset with difficulties, and find but very slight clues to guide us. As Judge Fornander wrote: "The lights are dim, and they are few," too few as yet "to show the path" with any certainty.

The late J. R. Logan, the historian Fornander, Mr. S. Percy Smith and others who have made a special study of the subject, agree in the opinion that the remote ancestors of these people emigrated from Northern India before it was invaded by the Aryan race. This opinion is founded on resemblances in physical appearances and customs between them and the aborigines of that region, such as the Todas, the Bhotiyas and other hill tribes. The evidence of language, however, is entirely wanting.

Mr. Logan's view was as follows: "A survey of the character and distribution of the Gangetic, Ultra-Indian and Polynesian people renders it certain that the same Himalayo-Polynesian race was at one time spread over the Gangetic basin and Ultra-India." From his unrivalled knowledge of the races and languages of that region, his opinion should carry great weight.

Yet, as before stated, at the present time all South-eastern Asia is occupied by Mongoloid tribes, speaking tonic, monosyllabic languages, while all traces of any preceding populations are well nigh obliterated.

### **The Aryan and Semitic Theories.**

A number of Polynesian scholars have been led by similarities in customs and verbal analogies to trace the origin of the

race still further back into Western Asia, to claim for it a blood relationship with the Aryan or Indo-European division of mankind, and to find in it the impress of ancient Cushite culture and religion.

This theory, however, does not find much favor with the leading ethnologists of the present day, and is at best only a plausible hypothesis, based on insufficient data. As the late Mr. Otis T. Mason remarked: "When men go out hunting for similarities, they usually find them, or at least the personal equation of the best of us interferes with that rigid scrutiny without which all our professed science is child's play."

On the other hand, the Rev. Dr. Macdonald of the New Hebrides Mission, who is a Semitic as well as a Melanesian linguist, entirely rejects the theory of an Indian origin for the Oceanic races, and brings forward a mass of evidence to prove that the Melanesian languages, at least, are akin to the Semitic, and that the Oceanic races originally came from Southern Arabia and Abyssinia, which was a negroid Semitic colony. From this region he believes that "the Oceanic race, originally, in ancient times, migrated along the east coast of Africa to Madagascar, and along the south coast of Asia to the Malay Archipelago." This theory may help to account for the African as well as the Semitic elements which are found in the Papuan and Melanesian races, and also in a much less degree in the Polynesian race.

But he does not seem to realize the profound differences, physical, mental and moral, between the typical Polynesian and the Melanesian, as well as the immense lapse of time that must have intervened between their emigrations to the Pacific.

Too little is known about the history of the racial changes and migrations in Southern and Western Asia during the Stone Age to justify dogmatism on the subject. In fact, the majority of European ethnologists appear at present to favor a European instead of an Asiatic origin for the Aryan race.

It needs no argument to prove that physical and mental characteristics should carry much greater weight than language in tracing the origin of races. It is also a settled principle that grammatical structure is a much safer guide than resemblances of isolated words in such inquiries. In two respects the Polynesian belongs to a radically different class from either the

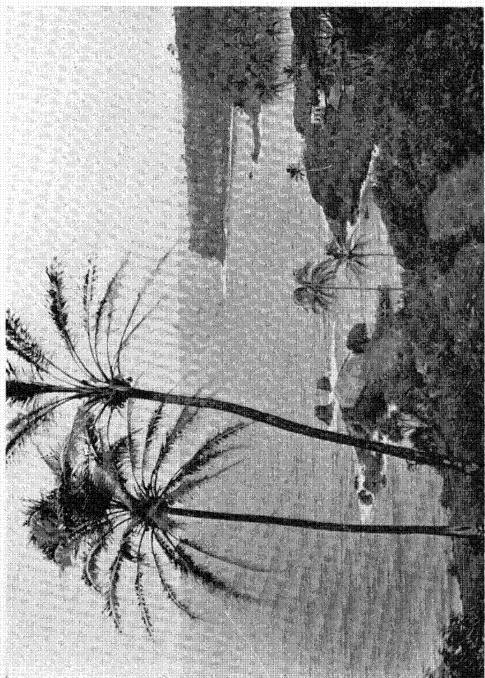
Semitic or Aryan languages. As has already been stated, unlike either of them, it is an analytical, uninflected language. It has not lost any inflections, because it has never had any to lose. Again, in both the Semitic and Aryan families of languages, the consonants form the skeleton, the essential, significant element of the words, while the Polynesian, on the contrary, is a vowel language, with few consonants, and those easily changed or dropped, while the vowels are fairly constant. Besides, the system of consanguinity that originally existed among the Polynesians, according to Morgan, connects them rather with the aborigines of India than with either the Semites or Aryans.

This view does not by any means exclude the probability that the ancestors of the Polynesians in pre-historic times were in contact with and had intercourse first with Semitic races and in later times with the "pre-Vedic Aryans," as Judge Fornander calls them. The evidence of these influences is too strong to be set aside. The subject is too extensive to be treated here. The existence among them of a strain of lighter-colored people with sandy or reddish hair, called in Hawaii *ehu* and in New Zealand *kehu*, may be due to intermingling with another race, either in India or the Malay Archipelago.

### Conclusion.

To conclude, the theory which best meets all the facts, (though not free from difficulties), is that the remote ancestors of the Polynesian race in pre-historic ages dwelt in Northern India, that from thence they spread through Farther India into the East Indian Archipelago, where they exterminated the aboriginal black races or drove them into the mountains, that they afterwards were in their turn conquered, amalgamated with, or expelled by Mongoloid tribes from the Mainland of Asia, that then the more enterprising and adventurous of them migrated into the Pacific, passing north of New Guinea, and between the New Hebrides and Solomon Islands, which were occupied by ferocious black cannibals, and finally settled in what is now called Polynesia.

Probably many separate parties of colonists at different times sailed into that unknown ocean, carrying with them their domestic animals, food-plants, their ancestral gods and traditions, and gradually peopled one group after another of the fairest islands on which the sun has ever shone.



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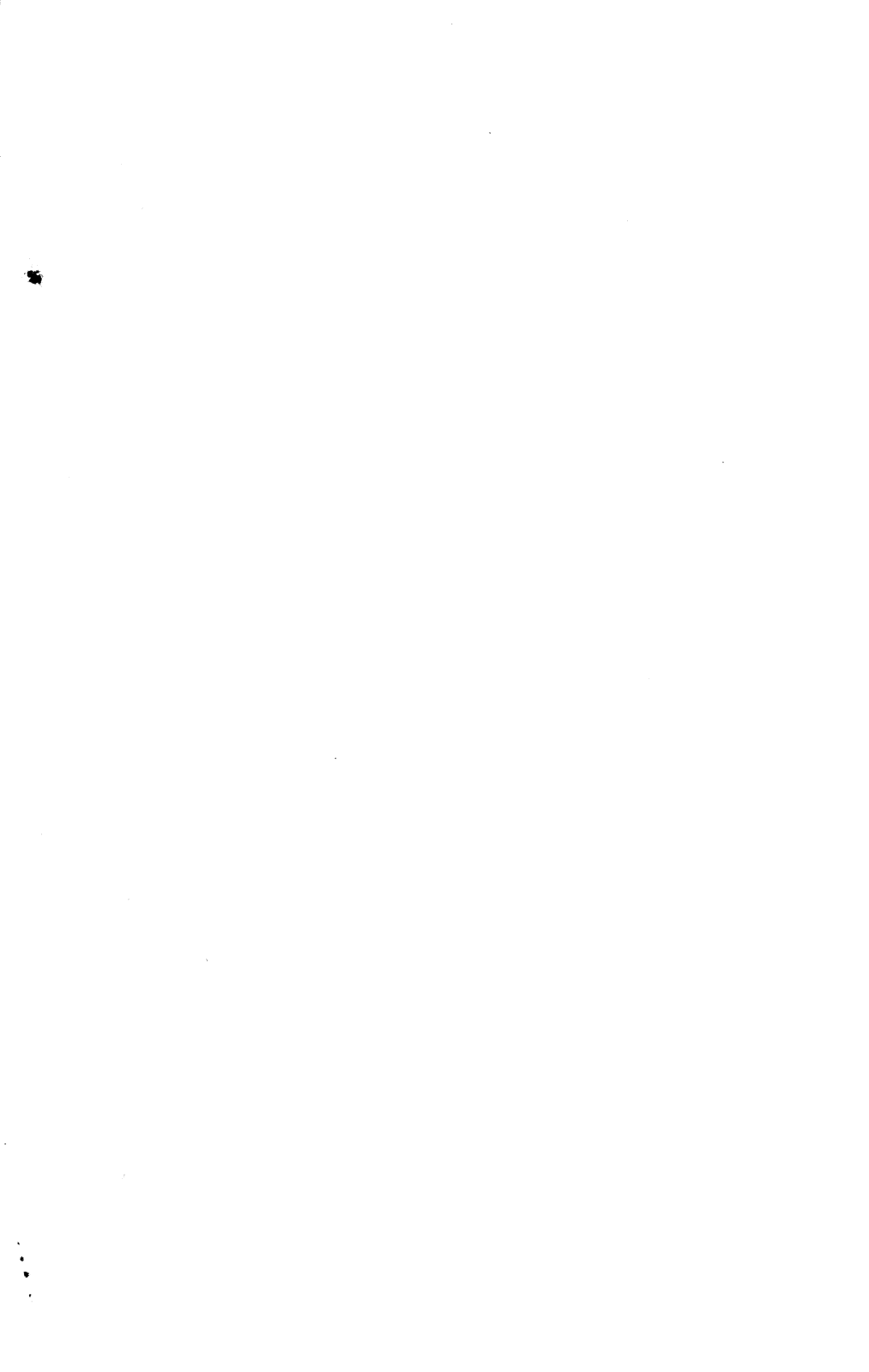
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